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The Colorado Catholic

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Correspondence Solicited.

The Reverend Clergy are requested to send to THE INTERMOUNTAIN CATHOLIC news contributions of interest to their respective parishes.
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SATURDAY - November 11, 1899.

OUR MONTANA BUREAU.

Mr. Hugh R. Ryan will have charge of the Montana bureau of The Intermountain Catholic. It will be located at Butte. Mr. Ryan is a young man of high personal worth and large abilities. He is highly esteemed by the faculty and students of All Hallows College, where he has been both student and teacher. We bespeak for him a hearty reception by the Catholics of the North Star state.

Miss Blanche McDermott of Laramie will represent this paper in Wyoming, and J. Fred Roth, now touring Colorado, will continue as our general traveling correspondent.

Permanent offices will be maintained in Denver, Salt Lake City and Butte, with correspondents in every city and town in this section of the country.

It is the aim of the management to place The Intermountain Catholic in every Catholic home in the Intermountain states, and judging from the manner in which new subscriptions are pouring in we will accomplish this result before many moons of the new century.

DO YOU WANT TO REACH THE PEOPLE?

If you want to reach the people who buy goods—and that is what you are in business for—advertise in The Intermountain Catholic. It has a larger circulation than any other weekly newspaper published in the Intermountain states, covering the cities and towns and mining camps of Utah, Wyoming, Montana, Colorado, Nevada and Idaho. No paper covers a wider territory, and advertisers will find it to their advantage to be represented in these columns. The leading houses of Salt Lake City and Denver are included in the display in our advertising pages. Join the procession.

WE WANT THE NEWS.

The reverend clergy, secretaries of Catholic societies and the young ladies of the solidities are invited to act as correspondents of The Intermountain Catholic in their respective cities and towns. It is the aim of the publishers to print from week to week the doings of Catholics throughout the Intermountain states. To this end your kindly interest is solicited.

A LESSON FROM EXPERIENCE.

The old saying that a fool and his money are soon parted finds apt illustration in the establishment of those newspapers which are brought into existence solely to satisfy personal ambition, or for the furtherance of individual ends. From time to time papers are started, and even Catholic papers, which their promoters assure a waiting public are designed to fill a universal and crying need. The history of these papers is usually brief. A few months if precarious existence and they pass away, while the people who have paid their subscriptions in advance are without their paper or their money, and the irresponsible promoters of a needless enterprise turn their attention to other schemes.

The Intermountain Catholic addresses these words of advice to the Catholics of the Intermountain country, confident that it will prove beneficial, even should they be unheeded by anyone who feels that he, too, can supply this "crying need," which has existence only in his own stupid imagination.

There is room in this western country for one high-class Catholic journal, which The Intermountain Catholic aims to be. Experience has proven that the field which the Colorado Catholic occupied for fifteen years, and which is now filled by the Intermountain Catholic and Colorado Catholic as one paper, offers opportunity for only one paper.

Three times within the past ten years Catholic papers have been started in opposition to the old established Journal of Colorado. The number of people relying on the representations made, paid their subscriptions in advance to these publications, not one of which lived more than six months. These incidents are given to the consideration of the Catholics of the West, so that they may not be fooled a fourth time.

Last week we pointed out in our readers what we believed the ideal Catholic paper should be. The Intermountain Catholic will make every effort to attain to that ideal, and asks consideration for itself solely on the ground of merit. It seeks no sentimental support, but goes to the people as a Catholic newspaper, fit for the Catholic home, and deserving of Catholic patronage.

"BRITISH, NOT CANUCK."

The leading French Ultramontane organ of Quebec, La Verite, is out for the secession of Quebec province from the dominion. It declares the dispatch of a Canadian contingent for South Africa, on the demand of the governor general, under threat of dismembering the cabinet in case of non-compliance,

marks the approach of a new struggle for constitutional liberty.

It says: "We are no longer Canadians; we are Britishers," and insists that the principal object is now to be severed from the unsupportable ties with Tory Orange Ontario. It continues:

"The sending of the Canadian regiment is the thin edge of the wedge. It is the recognition of a dangerous principle. The government is afraid of the imperialists. It has recognized the false principle that Canada is obliged to assist the empire in its wars, which do not interest us. This principle is full of menace for us; it may bring up to civil war."

La Verite contends that the province could, for the present, remain a British colony, as the days for complete independence have not yet arrived.

Another statement in the Quebec French paper is that Premier Laurier desired to resign in favor of one of the English cabinet officers at the height of the cabinet deadlock relating to the contingent, and was only dissuaded by the assurance that if he did his country would unquestionably send for Sir Charles Tupper to form a new cabinet.

THE FAMILY OF THE PECCI.

The historical, biographical and genealogical review of the illustrious family of Pecci, to which His Holiness Pope Leo XIII. belongs, is of extraordinary interest.

This ancient and illustrious family, from the Castello di Procena in Tuscany, of which it possessed the lordship, between the thirteenth and fourteenth centuries came to dwell in Siena. There it was regarded as one of the most prominent families, and was inscribed in the Ordine del Nove. The Peccis had for some time the privilege of granting the diploma of notaryship. Fra Giovanni Pecci, Cavalier of St. John of Jerusalem and Prototary Apostolic, was Bishop of Grosseto in the beginning of the fifteenth century, and is buried in the cathedral of Duomo di Siena. A most beautiful monument in bronze, the work of Donatello, bearing his effigy in relief and the family arms, marks his last resting place. Bartholomew Pecci was one of the citizens of Siena who subscribed to the Capitoli della Signoria on the city. Giacomo di Marco Pecci, a gentleman of wealth and position, offered hospitality to the Sovereign Pontiff Martin V., and to all the members of his court. He further lent to the Pontiff 15,000 florins, and received in pledge the Rocca, or Castle of Lepeto, Pietro Pecci, lord of civil and canon law in the university, assisted in Rome as ambassador of Siena at the coronation of the Emperor Sigismund and accompanied him to Ferrara, where he received the title of Count Palatine and Baron; and in 1558 he was sent by the Senate to pay homage in their name to the Pontiff Paul III., when he was residing at Mount Oliveto.

Desiderio Pecci was jurisconsult and professor at the university of Pecci. The poetess Onofra Pecci acquired great fame in the fifteenth century as being exceedingly well versed in literature; two of her sonnets on religious subjects may be read in the collection edited at Naples by Bulfinch, in 1665.

Giovanni Antonio Pecci born December 12, 1865, died March 3, 1768, was cavalier of Santo Stefano, and most learned especially in Tuscan antiquities. He published several works. The Abbe Giuseppe, his brother, born in 1799, died in 1841, was very learned in civil law and in Greek literature, and left several works. Giuseppe Bernardino Pecci, nephew of the above, born in Siena, 1724, of the Guileton Order, was made Bishop 1774, and suffragan of Montalcino.

Another Pecci founded in 1877 the Order of Hermits of St. Jerome, in Spain, and received the honor of the altar. Towards the end of the fifteenth century, one of the family of Pecci went to reside in the Pontifical states at Carpineto Romano. Here the branch from which the present Pontiff descended took up his residence, and his descendants still remain there.

The first to establish his residence in Carpineto was Pasquale Pecci, born 1582, died 1668. The father of the present Pontiff, Domenico Ludovico Pecci, was born June 2, 1768. He was an upright, prudent and valorous soldier who deservedly received the title of colonel in the Imperial army of Napoleon I. He married Anna Prosperi Buzzi, of Corti. She was very kind to the poor and a lady of great piety. She fulfilled the duties of mother, and at her death, which took place August 5, 1824, she was mourned by all. A monument is erected to her memory in the Church of the Sillimatte at Rome. Domenico Ludovico died March, 1838. Of this union was born the Sovereign Pontiff Leo XIII. Don Giuseppe, brother of the Pontiff, was born on the 15th of December, 1807; he became a member of the Society of Jesus, but during the events of 1848 he withdrew from that community, receiving a secular priest and a learned professor of philosophy. Ferdinand, another brother of His Holiness, was born 7th of January, 1816. He entered the Roman Seminary, but was seized with illness and died at the age of fourteen.

A SIDE-LIGHT ON THE ROBERTS CASE.

Mr. Brigham H. Roberts was elected a member of the house of representatives in November, 1898, and, although he has not yet taken his seat, he is, de jure and de facto, a member of that body. His expulsion from the house of representatives is asked by the Salt Lake Ministerial Association and kindred organizations throughout the country.

In opposition to Mr. Roberts, it is affirmed, is not due to any feeling of hostility, because he is a Mormon, and it is expressly stated that the campaign against him is in no respect religious persecution.

Mr. Roberts' expulsion is asked for, not on the ground that he has religious convictions, but because he lives up to his convictions.

We would suggest to those who are seeking Mr. Roberts' expulsion that when they accomplish it they might turn their attention to the relations existing between the government of the United States and his majesty, Sultan of Sulu, with whom President McKinley's commissioner, President Schurman, has recently concluded a treaty.

In view of the charges that are being pressed against Mr. Roberts, it might be cited that the position of the United States government on the polygamy question is somewhat irregular and inconsistent.

Any speaking of the treaty referred to the Baltimore Sun says:

"Under the terms of this treaty, the American government agrees to pay a stipulated yearly sum to the Sultan and to a number of his chiefs. Mr. Roberts is not a polygamist of the type of our Sulu friends, however objectionable his practices may be. He has very few wives, and probably takes care of them. The Sultan of Sulu and his chiefs maintain large establishments in the true Eastern style, and to polygamy add every. The people of the United States, through the treaty negotiated by the administration with the Sulu potentates, are, therefore, taxed to support polygamy and slavery in the Philippines in its most offensive form. While the Salt Lake Ministerial Association is destroying polygamy in Utah, it ought also to use its influence with President McKinley to nullify the treaty by which this government takes money out of its treasury and gives it to the Sultan of Sulu and his chiefs to maintain their harems. What is bad in Utah should not receive the endorsement of this government in the Philippines."

Somebody said consistency was a jewel. The suggestion seems to hold good in this case.

THE LANGUAGE OF THE IRISH PEOPLE.

We note with pleasure the efforts in certain parts of the country to revive an interest in Irish literature. Although the Gaelic tongue is, in fact, a language of the past, and our fond desires yet we cherish the thought that the sweet, rich, copious, powerful old language, as it ceases to be a language of the people, should grow to be a language of the scholar.

The names of the rocks, rivers and mountains may lose their articulate voice and become mere sound to the many, but their interpretation should not be lost.

Irish scholars should be familiar with the language in which the legends and traditions and histories of their land are enshrined. If Ireland ever becomes the Ireland of her children's aspirations,

Great Ireland, and free First-born of the earth and first gem of the sea.

We shall come to have more exact knowledge and less idle declamation about her glories in the past. But the Irish people today are in possession of one of the world's great living languages—the language of this continent, a portion of Europe, of the south of Africa, and of a great stretch of the coast and islands of Asia. The Irish people helped to give form and polish to this great language. Perhaps nowhere sooner than in the Irish tale were Norman, Saxon and Celt compressed into the peculiar relations whence springs the conglomerate speech we call English, and none certainly infused it with greater force and beauty than Swift, Burke, Goldsmith, Sheridan and Moore. As Spencer sings of

"Mulla mine, whose wave I Whirlwind taught to weep."

It is evident the inspiration was mutual between the singer of "The Saele Queen" and the hills and streams of Desmond that he made classic.

Ireland owns a great share in the future of the English language and should profit by it. She has made great sacrifices to principle, but she has made very costly ones to sentiment also, and uncaring indulgence to sentiment is ruinous weakness.

We say to the Irish, master the English language and make it serve you. It is heard in tones of command throughout the world, often from the mouths of Irishmen. It is the language of achievement and success. If it has cursed and scourged you in the past, it has pleaded for you and soothed you in more undying tones. The facilities for universal intercourse and all the tendencies of the time forbid our receding toward a babel of tongues.

MARRIAGE A PROLIFIC SOURCE OF PAUPERISM.

The following from an address delivered by the Right Reverend Bishop Spalding of Peoria before the Conference of Charities and Corrections at Bloomington, Ill., on the 1st inst., has attracted wide attention:

"If it were possible, though I do not see how it ever can be, it would be right, it would be a duty, to prevent the marriages that take place. People enter into these relations in the same spirit that they would purchase a house, a home, or a suit of clothes. They have no regard to the sacredness of the relations upon which they enter. Education cannot be a preventive of the necessity for charity, a preventive of pauperism and crime, unless it be an education of love. It must be a vital power with him who teaches. In such a way the home is the best school. But where the one who marries is a sot, a criminal, the home gives no education. The shadow of divorce hangs over a home, or separation has already taken place in one, the children of that family are ready to go out as workmen to the detriment of society. Our American home depends upon the vigor with which we fight divorce. We talk of qualifications for franchise and of demanding that a man prove his worth to cast the ballot. We say nothing to the end that a man should show his qualifications for marriage."

We fully agree with the sentiments of the learned Bishop of Peoria with regard to the injury done to society and to the individual through foolishness and in some cases, criminal marriages.

Marriage is a contract, not only between the two persons who accept each other as husband and wife, but it is a contract with God and with society, in which the marrying couple bind themselves as agents of the Creator and of society.

Any defect in them or in their manner of entering upon the fulfillment of their duties towards God or society, it is manifestly the right and duty of religion and society to take cognizance. Habitual criminals, habitual vagabonds, those afflicted with serious and hereditary diseases have no right to propagate among men and add to the number of those who already are a burden upon society. But as the good bishop freely admits, it is impossible by law at least, to prevent this evil.

As to criminals, it is impossible, owing to the fact that the man known to be a criminal in one state is frequently a church member in another.

In might also result in curbing the amorous tendencies of the petty pil-

ferer while permitting the man who steals whole states at national elections or whole counties in the holy cause of freedom or the higher cause of universal Anglo-Saxon domination to marry as often as he may choose.

With paupers also it is impossible to do as arbitrarily. You may prevent marriage between the inmates of public institutions, but once they are fit to leave the confines of the poorhouse, who can dictate to them a cause of action?

An experience of countries where a property list has been required before the issue of a marriage license has proven that persons forbidden by law to marry have entered into common-law marriages and lived content to be called concubines in the eyes of the law.

Disease also it is impossible to combat by law. The more infamous the disease, the more difficult it would be for any matrimonial bureau to detect it.

But if it be impossible to prevent unwise and criminal marriages, it is entirely possible to do away with the other evil mentioned in the bishop's address, namely, divorce, which is working more evil to society in this country today than all the other causes mentioned in the address of Bishop Spalding.

Frequently a sober, pious mother will shield the children from the baleful influence of a drunken father. Many a marriage entered into hastily and without sufficient thought would be rectified after the contracting parties had come to see the seriousness of their act were it not that divorce offered an easy solution of their embarrassing situation. We do not doubt but that many readers of the bishop's words will grasp at what he says about marriages of drunkards and criminals and use it freely while condemning in themselves and others the more terrible evil of divorce.

A METHODIST BISHOP'S OPINION OF THE CATHOLIC CHURCH.

If the following had been written by the editor of The Intermountain Catholic, many would hastily conclude that it was a hysterical case of optimism produced by the writer's inborn prejudice. It will put a different phase upon it, however, when we assure our readers that it is merely an extract from a sermon of a Methodist bishop:

"I have a great deal of respect for Roman Catholics and the Roman Catholic Church, and the feeling becomes stronger as I grow older. I do not think we can afford to criticize Catholics until we display at least equal zeal in the service of the Master. Who are they whose feet go clattering by our houses these cold winter mornings before daylight? Who are they who fill their churches to worship God while we are in our own beds? Who throng our streets, prayer book in hands, with reverend faces, and with perhaps as reverend hearts as any of you here? They are zealous, faithful Catholics, who believe in the truth of their Church, and feel that truth it alone they can worship the God whom they fear and love."

"To what church do those self-sacrificing communities belong that toll from morning until night for the good of God's people? Who are those who come here from foreign lands, poor and strange, with nothing but a spade, and have erected temples of worship that put us to shame? Isn't the poor servant girl, who lays a tithe of her earnings on the altar of God, sincere in her belief, and will she not find favor in God's eyes? There was a paragraph in the Christian Advocate the other day which made me blush when I read it. It stated that in New York City the Catholics have church property to the value of more than \$11,000,000, a greater sum than the value of all other church property except that owned by the Episcopal churches. These are the people who fill their churches three or four times every Sunday with different congregations. These are the people who sixty years ago had but three churches in New York City and are now filling all our Protestant cities and towns. What right have we to complain that this is so? Why should we abuse them because their churches crown the noblest eminences in the land? Let us possess ourselves of those virtues and qualities which they have in a stronger degree than we and then demand what we already possess. These are the people who will keep the Shamrock in commission to serve as a 'trial horse.' And furthermore, will place his entire crew and captains at the disposal of the new challenger whenever he may be. Truly is the gallant Sir Thomas a great sportsman! All these evidences of good temper, courtesy and spirit of sportsmanship, vividly recall his predecessor in yachting races, Lord Dunsen, who sadly impressed us, by his wonderful lack of each and all these virtues. Not only did this strange and ungracious person withhold his good will from Sir Thomas but has hindered him to the full extent of his limited ability and by his sulky silence and resentment shown the smallness of his aristocratic nature."

THE AMERICAN FLAG.

"I can even now remember by reflections on first beholding the American flag. It never crossed my mind that a time might come when the flag, the emblem of the freedom just alluded to, should be divided by apportioning its stars to the citizens of native birth, and its stripes only as the portion of the foreigners. I was of course, but young and inexperienced; and yet, even recent events have not diminished my confidence in that ensign of civil and religious liberty. It is possible I was mistaken, but still I cling to the delusion, if it be one, and as I trusted to that flag on a nation's faith, I think it more likely that its stripes will disappear altogether; and that before it shall be employed as an instrument of bad faith towards the foreigners of every land, the white portions will be torn to tatters and the glorious stars alone will remain."—Archbishop Hughes.

LIPTON AND DUNRAVEN.

Sir Thomas Lipton, the good knight and sportsman, has proven himself one of nature's noblemen by his offers and suggestions to future challengers. Not only does he offer to do all in his power to aid other possible ambitious Britons to win our yachting cup, but declares he will keep the Shamrock in commission to serve as a "trial horse." And furthermore, will place his entire crew and captains at the disposal of the new challenger whenever he may be. Truly is the gallant Sir Thomas a great sportsman! All these evidences of good temper, courtesy and spirit of sportsmanship, vividly recall his predecessor in yachting races, Lord Dunsen, who sadly impressed us, by his wonderful lack of each and all these virtues. Not only did this strange and ungracious person withhold his good will from Sir Thomas but has hindered him to the full extent of his limited ability and by his sulky silence and resentment shown the smallness of his aristocratic nature."

SPENDING TIME.

There is our avocation which every one follows—that of spending time's time; what is it? "The measure of duration the present life; a particular period or part of duration, whether past, present or future; a specific moment, a proper season, opportunity."—Webster.

To every intelligent being there is entrusted a portion of time. With instructions how to use it. These golden moments, more precious than sparkling diamonds, come to us fresh and unsullied from God. How are we using them? Time is a treasure that cannot be hoarded, but must instantly be invested in gain or loss, thereby stamping us as honest or dishonest, wise or foolish, for a single moment. As spenders of time, we take no vacation. It is steadily accumulating.

True, some grow weary of improving this treasure, and seek to "kill time," or throw it away; but God keeps a record of all we do, and we will require a strict account at our hands of how we use this treasure. An hour, what is it? Sixty short periods of time, divided into sixty short periods, called "seconds," so quickly down you scarcely realize their visit. An hour may seem of little value, but how much for good or evil may be accomplished in one short hour. Delusions have been made in a moment which have decided the destiny of a lifetime.

Yes, in an hour, too, may the life of an individual, but of nations, as well, be decided.

O, dear readers, if we could fully realize the value of time! We would not spend it as we do, so often do.

The decree will go forth that this shall be no more. No more time in this world, in which to "work for God!" No more time to be spent in idleness, in dissipation, in selfishness, in unfaithful service to Him—no more of this golden treasure.

STORY OF ST. FRANCIS XAVIER

Written for The Intermountain Catholic.

Sunday, Dec. 2, is the feast of St. Francis Xavier, the apostle of the Indies.

St. Francis Xavier was born on the 6th of April, in the year 1566. His father was chief councillor of state under John III. King of Navarre, and his mother belonged to one of the most ancient and honorable families of that kingdom.

Xavier, it should be remarked, was not his family name. It was rather the name of a castle, a celebrated old feudal castle, that had been granted to a distinguished member of his mother's family 300 years at least before our saint was born. To perpetuate the memory of this royal gift it seems to have been determined on among his maternal relatives that some one of their descendants should always bear the name of Xavier.

Francis was the youngest child of a very numerous family, and hence, while the seniors in due course took the surname of the mother, he got the title of Xavier from the good old castle of an ancestor. His brothers all followed the profession of arms, but he devoted himself, even from an early age, to the gentler pursuits of literature and was designed, no doubt, by his parents for some one of the learned professions.

While at home under private tutors he mastered the ordinary elements of the Greek and Latin languages, and in his eighteenth year was sent to the University of Paris, then in its greatest glory, to acquire what is called a knowledge of the world and to explore the intricacies of scholastic philosophy.

Gifted with uncommon parts and great assiduity, he quickly distinguished himself among his companions, attained some of the highest honors which the university could bestow, and was raised in rapid succession through many minor offices to the important chair of logic, or dialectics, a class which he conducted with considerable credit and effect. His address was good, his mind cultivated, his youth attractive, and so his lectures were popular and his success seemed certain.

FRANCIS XAVIER AND IGNATIUS LOYOLA.

What wonder, then, that his vanity should have been somewhat inflamed, and that ambition bid him hope for a distinguished career in the world?

Of noble birth, of ample fortune, and of great intellectual promise, there were few things, in point of fact, to which he might not have legitimately aspired. Somewhat above the middle size, his forehead was arched and high, his eyes were blue and expressive, his features regular, and his manner such as became the lordly houses from which he was descended. Such was Xavier's personal appearance.

Ignatius of Loyola and he resided together in the College of St. Barbara. Like Xavier, Ignatius was of gentle blood, like him, too, he was born at the Spanish side of the Pyrenees, at the castle of Pampluna, in which he received the salutary wound that led to his conversion, was situated not more than a few leagues from the town of Navarre.

Ignatius went to Paris in 1528; Xavier in 1524. Xavier had thus the start of him in the technicalities of university training. But Ignatius, on the other hand, was his senior by more than a dozen years, and was vastly beyond him as regards natural intellect, worldly experience, true wisdom and knowledge.

Ignatius had been to Rome and Venice, and had performed a pilgrimage to the Holy Land, and he was already, in fact, sketched out in his master mind the leading outlines of that illustrious order with which he was destined ere long to enrich the Church, and his only earthly anxiety appears to have been to fit himself for the high mission to which he felt he had been called and to secure a few worthy co-operators in his noble undertaking. He saw in the youthful Xavier one admirably suited for his purpose. But, then, how could he wean him from the world, or dissipate the illusions which it inspired?

VANITY OF WORLDLY GREATNESS.

The humility of Ignatius found but little favor in his sight. He was ambitious of one thing only, and that one thing was worldly fame. To answer the ends of Ignatius, the world, in fact, should renounce the world, and devote himself to a life of labor and self-denial for the sake of God and of his church. How was this difficulty to be overcome? It was a grave one, but the future founder of the Jesuits was not slow in solving it. He attended the lectures of the young professor, appeared gratified at his success, procured him scholars, interested himself in everything that concerned him, and thus, by degrees, he won his way first to his confidence and finally to his heart.

They gradually grew more and more intimate. Their intimacy, founded on mutual respect, quickly ripened into enthusiastic friendship. They met often, conversed freely, sometimes on serious topics pertaining to the things of God; and as they were one day engaged in this manner, Ignatius, not of course, without an impulse from above, approached his companion and, laying his hand gently on his shoulder, said:

"Francis, have you ever thought well on the words of the Scripture, 'What does it avail a man to gain the whole world if he lose his own soul?'"

Francis was silent and thereupon Ignatius continued, full of eloquent emotion, saying:

"Francis, if there be no life but this, if we live only to die after a few years, then you are wise and I am foolish; you are wise in enjoying the world, and I am foolish in renouncing it. But if there be another life, and if the few days we spend here are but a passage to it, why are you so solicitous about the present, and so careless about the future? So anxious about what lasts only for a time, and so heedless about what endures for eternity?"

"Suppose your utmost ambition satisfied, suppose the world to give you all that it can give, ten thousand years to live in health and comfort, and prosperity—what then?"

"The last day of the ten thousand years must come, when it must bid us as destitute as the meanness of a mortal, and the mightiest monarchs never

carried out of the world so much as one thread of his purple robes to prove to others that he had reigned when he died."

"At the same time, Francis," he said, "I do not mean to extinguish your ambition, but only to direct it. Ambition is the soul of enterprise. But look up at the heavens, contemplate them, and then tell me how can you, in comparison, relish the earth? All that you call good compared with infinite goodness is as a drop of water compared with the ocean, and all that you call beautiful compared with infinite beauty is as a spark from a fiery furnace compared with the inexhaustible light of the sun."

"Francis," he continued, "once for all, I refer you to yourself to decide whether it is not better for you to say now, 'What avails it to gain the whole world and to lose my own soul?' than to be obliged to say by and by, when you are dying, 'What availed it to have gained the praises of the world and to have lost my soul?'"

"Brethren, need I tell you the result of this interview? The spirit that touched the tongue of Ignatius opened also the heart of Xavier, and from that day forward he was the 'Apostle of the Indies.'"

THE SAINT'S SISTER.

Meanwhile his father had determined on withdrawing him from Paris. He had been there long enough, he thought, and some friends of the family were charitable enough to insinuate that he was not spending his time there either profitably or well. Xavier had an only sister, at one time lady of honor to the queen. She exchanged the court for the cloister, and was mother abbess of a celebrated religious community at the period to which I now refer. The spirit of God had revealed to her the future glories of her brother, and she wrote to the father accordingly, beseeching him to let her love her son, as by the respect which he entertained for religion, not to interfere with Xavier in his Paris study, but to allow him to complete his studies, and the letter was produced at the Saints' canonization. "God has chosen him to be the Apostle of the Indies and one of the foremost pillars of the Christian Church." Thenceforth Xavier was free.

THE SOCIETY OF JESUS FOUNDED.

It forms no part of my present business to trace for you the different steps which the great St. Ignatius deemed it advisable to take in the early organization of the noble Order of the Jesuits. I may remark, however, that St. Francis Xavier was only his second disciple.

Father Faber, a native of Savoy, was the first. Four others, three of whom were Spaniards and one a Portuguese, followed his standard soon after. They knew nothing whatever of each other's designs or vocations until they met one day by appointment in the rooms of St. Ignatius, who then and there disclosed to them collectively his views as to the formation of a religious society, and fixed on the 15th of August, then close at hand, as a suitable occasion for making their vows. At day dawn accordingly, on the Feast of the Assumption, Ignatius and his companions assembled in the little subterranean chapel of the "Chapel of Our Blessed Lady of Montmartre," near Paris.

Father Faber, the only priest of the party, celebrated the Holy Sacrifice of the Mass, and at the usual time turned round with the Sacred Host in his hand, heard each one in succession pledge himself irrevocably in religion, and then gave him Holy Communion. Such was the humble but edifying origin of the celebrated Society of Jesus. Xavier had not yet completed his theological course.

He continued, therefore, to frequent the divinity class at the University of Paris until the 15th of November, 1536, having twice in the meantime renewed his vows with his companions in the Chapel of Mount Martyr. He then left for Venice, traveled through Germany on foot, suffered incredible pain on the road in consequence of certain fearful austerities to which he thought fit to subject himself, and at length arrived in Venice on the 7th of January. From Venice he desired to pass over to Palestine, but that enterprise was still unembodied with Turkey, and the long-cherished idea of a pilgrimage to the Holy Land had in consequence to be abandoned. You have heard, no doubt, of his doings in the hospitals of Venice, and of his subsequent labors in the Eternal City itself, where he resided from the Lent of 1537 until the 15th of March, 1540, the period at which, in company with the Portuguese Ambassador, he set out for Lisbon, thence to sail for India, the future field of his apostolic labors.

THE INDIAN MISSION.

His appointment to the Indian mission was in every sense providential. John III. King of Portugal, having heard from a Portuguese priest in Rome, who had been rector of the College of St. Barbara, in Paris, when Xavier resided there, of the extraordinary zeal, virtue and acquisitions of Ignatius and his companions, applied to Pope Paul III. for six missionaries whom he might send to propagate the faith in India.

The Pope referred to St. Ignatius, who was then in Rome. "What," said the Saint, "you want six missionaries for India, and we are only ten for the whole world?"